The Ten Blessed Days

On the Virtues and Rulings of Dhu-l-Ḥijjah, the Uḍḥiyah, and the ʿĪd

ʿAllāmah Moḥammad b. ʿAbd al-Wahhāb al-Waṣṣābī
{رَحِمَهُ اللهُ}

Dār as-Sa'ādah
دار السعادة

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Introduction

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء

والمرسلين، سيدنا ونبينا محمد وعلى آله وصحبه أجمعين. وبعد

All praise is for Allāh, Lord of the worlds, and may blessings and peace be upon the noblest of the Prophets and Messengers, our master and our Prophet Moḥammad, and upon his family and all his Companions.

To proceed:

Below is translation of the work *Itḥāfu-l-Anām bimā fī-l-ʿAshri wa-l-Uḍḥiyah wa-l-ʿĪdi min Faḍāʾil wa-Aḥkām* [*A Gift to Mankind Concerning the Virtues and Rulings Found in the Ten Days, the Sacrifice, and the ʿĪd*], authored by ʿAllāmah Moḥammad b. ʿAbd al-Wahhāb al-Waṣṣābī {رَحِمَهُ اللهُ}.

We added several endnotes to clarify a term, context, ruling, cultural reference, or linguistic nuance that is not explicit in the translated wording itself, as we try accommodating all types of Muslims.

As-Salāmu ʿAlaykum wa Raḥmatullāhi wa Barakātuh.

Indeed, all praise is due to Allāh. We praise Him, seek His aid, and seek His forgiveness. We seek refuge in Allāh from the evils of our own souls and from the misdeeds of our actions. Whomever Allāh guides, none can misguide him; and whomever He allows to stray, none can guide him. I bear witness that there is no deity worthy of worship except Allāh alone,

without any partner, and I bear witness that Moḥammad is His servant and His Messenger. May Allāh send abundant prayers and peace upon him, upon his family, and upon his Companions.

To proceed:

O people, tonight is the night of the twenty-ninth of the month of *Dhu-l-Qaʿdah*[2] in the year 1420H. This means that we are about to receive the ten days of *Dhu-l-Ḥijjah*.[3] Perhaps the coming night will be the first night of its nights, meaning that the coming Wednesday, after one day, will be the first, or perhaps Thursday, depending on the sighting of *al-Hilāl* [the crescent moon].[4] However, as a matter of precaution, until the sighting of *al-Hilāl* is officially announced, you should treat Wednesday as the first.

O servants of Allāh, you know the joy of the Muslims at the arrival of the blessed month of *Ramaḍān*. Likewise, there is also joy at the arrival of these ten days. In both of them are **two tremendous and majestic seasons**: the season of the month of *Ramaḍān*, in which there is *ʿĪdu-l-Fiṭr* [the Feast of Breaking the Fast],[5] and the season of the ten days of *Dhu-l-Ḥijjah*, in which there is *ʿĪdu-l-Aḍḥá* [the Feast of Sacrifice].[6] They are **two tremendous seasons**.

You know the guidance of *as-Salaf* [the pious predecessors]:[7] they would ask Allāh to allow them to reach *Ramaḍān*, because a person may die before the arrival of the month of *Ramaḍān*. Then, once Allāh allowed him to reach *Ramaḍān*, he would ask Allāh to grant him success in fasting it and standing in prayer during it, and to complete it for him upon goodness.

Likewise, these ten days are the same. When Allāh allows you to reach these ten days, you should ask Allāh to aid you in fasting them and in standing during them in prayer [*Qiyām*].[8] These are the blessed ten days.

The people of knowledge [*Ahlu-l-ʿIlm*][9] differed as to which is superior: the month of *Ramaḍān* or the ten days of *Dhu-l-Ḥijjah*. Consider this comparison. They only differed because of the greatness of *Ramaḍān* and the greatness of these ten days. Had they possessed no virtue, they would not have differed concerning them. Rather, as you have heard, they differed as to which is superior, and which deed is better: deeds in the month of *Ramaḍān* or deeds in the month of *Dhu-l-Ḥijjah*.

Some of the people of knowledge resolved this by way of reconciling the evidences [*al-Jamʿ bayna-l-Adillah*],[10] such as the erudite scholar [*al-ʿAllāmah*][11] Ibn al-Qayyim {رَحِمَهُ ٱللَّهُ}. He said: as for when it is considered from the perspective of the nights, then the nights of the last ten days of *Ramaḍān* are superior; but when it is considered from the perspective of the days, then the days of the ten of *Dhu-l-Ḥijjah* are superior. The days of the ten of *Dhu-l-Ḥijjah* are superior to the days of the last ten of *Ramaḍān*, by way of reconciling the evidences.

Look how many people are negligent concerning these ten days, except for the one whom Allāh grants success. Indeed, some of them were even negligent concerning *Ramaḍān*, until goodness spread by the bounty of Allāh, and knowledge spread. Thus, they began to devote themselves to *Qiyām* during it, to righteous deeds [*al-Aʿmāl aṣ-Ṣāliḥah*] in it, and to performing *ʿUmrah* in it.

So, if *Ramaḍān* contains fasting, then these ten days also contain fasting. It is recommended to fast them completely, from the first day until the Day of *ʿArafah*, which is the ninth day of it. Two narrations have come from some of the wives of the Prophet ﷺ. One of them states that he did not fast them, while the other states that he did fast them. The one who negated it negated it according to her knowledge, and the one who affirmed his fasting affirmed it according to her knowledge. The affirmer [*al-Muthbit*] is given precedence over the negator [*an-Nāfī*],[12] as is the principle among *Ahlu-l-ʿIlm*, because the affirmer possesses additional knowledge that the negator does not possess. The negator only negated according to her knowledge, meaning that she did not see it.

Thus, it is recommended to fast these days, the days of the ten, from the first day, and especially the ninth day of them, which is the Day of *ʿArafah*. Concerning it, the Messenger ﷺ informed that he hopes from Allāh that it will expiate the sins of two years: one past year and one coming year.

صِيَامُ يَوْمِ عَرَفَةَ، أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ، وَالسَّنَةَ الَّتِي بَعْدَهُ

"Fasting the Day of ʿArafah, I hope from Allāh that it will expiate the year before it and the year after it."

And if the nights of *Ramaḍān* contain *Qiyām*, then these ten days also contain *Qiyām*. However, congregational prayer is recommended in the *Qiyām* of *Ramaḍān*, unlike the ten days of *Dhu-l-Ḥijjah*, where what is better is that each person performs it in his own house. As for *Tarāwīḥ*, what is better is that it be performed in the mosque in congregation. Yet the basis of *Qiyām* exists here and there, and the basis of fasting also exists here and there, even though the difference is that fasting *Ramaḍān*

is an obligation [*Farīḍah*],[13] while fasting the ten days is a voluntary act [*Nāfilah*][14] and an act of nearness to Allāh [*Qurbah*].[15]

It has come, however, in the *Ḥadīth* of Ibn ʿAbbās recorded by al-Bukhārī, and it has also come from others among the Companions, that the Messenger ﷺ said:

مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنْ هَذِهِ الْأَيَّامِ

"There are no days in which righteous deeds are better and more beloved to Allāh than these days."

Meaning the days of the ten. They said:

وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ؟

"Not even Jihād in the path of Allāh?"

He said:

وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ، ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ

"Not even Jihād in the path of Allāh, except for a man who goes out with himself and his wealth, then returns with nothing of that."

This means that righteous deeds during the ten of *Dhu-l-Ḥijjah*, the whole ten, hold a tremendous rank with Allāh. They even surpass *Jihād*[16] in the path of Allāh outside the ten. They surpass it. Any righteous deed, whether obligatory or voluntary, by night or by day: fasting, *Qiyām*, charity [*Ṣadaqah*],[17] recitation of the *Qurʾān*, remembrance [*Dhikr*],[18]

supplication [*Duʿāʾ*],[19] seeking knowledge [*Ṭalabu-l-ʿIlm*],[20] spreading knowledge [*Nashru-l-ʿIlm*], dutifulness to parents [*Birru-l-Wālidayn*], maintaining ties of kinship [*Ṣilatu-r-Raḥim*], good companionship, good neighborliness, and other works of goodness.

مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنْ هَذِهِ الْأَيَّامِ

"There are no days in which righteous deeds are better and more beloved to Allāh than these days,"

Meaning the days of the ten, the ten of *Dhu-l-Ḥijjah*. They said:

يَا رَسُولَ اللهِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ؟

"O Messenger of Allāh, not even Jihād in the path of Allāh?"

They asked this question because they knew the virtue of *Jihād* and the rank of *Jihād* in the path of Allāh [*Fī Sabīli-llāh*]. So he said:

وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ، ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ

"Not even Jihād in the path of Allāh, except for a man who goes out with himself and his wealth, then returns with nothing of that."

His wealth has gone in the path of Allāh, and he himself has been killed in the path of Allāh. This is what equals the one who performs a righteous deed during the ten of *Dhu-l-Ḥijjah*.

Thus, those whom Allāh allowed to reach the fasting of *Ramaḍān* should praise Allāh. How many people died before *Ramaḍān*. Likewise, when

Allāh allows you to reach these ten days, this is another favour [*Minnah*] and another tremendous blessing [*Niʿmah*]: that Allāh has allowed you to reach the ten of *Dhu-l-Ḥijjah*. So, ask your Lord, just as He allowed you to reach them, to grant you success in righteous deeds [*al-Aʿmāl aṣ-Ṣāliḥah*] during them.

Righteous deeds during them, as you have learned, surpass *Jihād* in the path of Allāh outside the ten. This includes recitation of the Qurʾān, *Duʿāʾ*, *Dhikr*, seeking forgiveness [*Istighfār*], repentance [*Tawbah*], ablution [*Wuḍūʾ*], prayer, whether *Farīḍah* or *Nāfilah*, fasting, retreat in the mosque [*Iʿtikāf*], dutifulness to parents [*Birru-l-Wālidayn*], maintaining ties of kinship [*Ṣilatu-r-Raḥim*], and spending upon one's wife and children [*an-Nafaqah*], for this is among the righteous deeds.

It also includes fulfilling the rights owed by you and the debts owed by you to people. There are many righteous deeds: *Duʿāʾ*, calling to Allāh [*Daʿwah*], teaching, directing others aright, patience [*Ṣabr*], forbearance [*Ḥilm*], knowledge [*ʿIlm*], sincerity [*Ikhlāṣ*], truthfulness [*Ṣidq*], monotheism [*Tawḥīd*], chastity of the tongue [*ʿIffatu-l-Lisān*], purity in what one eats [*ʿIffatu-l-Maṭʿam*], chastity of hearing [*ʿIffatu-s-Samʿ*], chastity of sight [*ʿIffatu-l-Baṣar*], chastity of the private parts [*ʿIffatu-l-Farj*], keeping away from forbidden matters [*al-Muḥarramāt*], letting the beard grow [*Iʿfāʾu-l-Liḥyah*], and so on. After that, one continues upon righteous deeds.

Among them also is the sacrifice [*al-Uḍḥiyah*],[21] which is among the righteous deeds. It has come in the Ḥadīth of Umm Salamah, recorded by Muslim, that the Messenger ﷺ said:

إِذَا أَهَلَّ هِلَالُ ذِي الْحِجَّةِ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا

"When the crescent of Dhu-l-Ḥijjah appears and one of you intends to offer a sacrifice, let him not take anything from his hair or from his nails."

Tomorrow remains for you, the twenty-ninth. Whoever wishes to take from his hair or from his nails may do so. As for the beard [*al-Liḥyah*], shaving it is unlawful, and shortening it is unlawful. But as for the moustache, or the hair of the pubic region or the armpits, he has room tomorrow to take from his nails, or from the hair from which it is permissible for him to take.

As for when the crescent of *Dhu-l-Ḥijjah* appears, and one of you intends to offer an *Uḍḥiyah*, then he should not take anything from his hair or from his nails until he slaughters his *Uḍḥiyah*. As for one who is poor and unable to afford a sacrifice, then there is no blame upon him if he takes from them during the ten days, because he is not able to offer the sacrifice. He is poor.

But if he is able to offer the sacrifice and does not do so, then he is falling short. He has deprived himself of a tremendous righteous deed. It is an emphasized *Sunnah* [*Sunnah Mu'akkadah*].[22] The Prophet ﷺ used to preserve the *Uḍḥiyah*. Indeed, he would sacrifice two white rams with black markings and horns. He would slaughter them with his own hand, mention the Name of Allāh [*Tasmiyah*], and pronounce the magnification [*Takbīr*], saying:

بِسْمِ اللهِ، وَاللهُ أَكْبَرُ، اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَمِنْ آلِ مُحَمَّدٍ

"In the Name of Allāh, and Allāh is the Greatest. O Allāh, accept this from Moḥammad and from the family of Moḥammad."

He would lay it on its left side, place his foot on the side of its neck, hold the head with his left hand and the knife with his right hand, while facing the *Qiblah* [direction of prayer], and he would say:

بِسْمِ اللهِ، وَاللهُ أَكْبَرُ

"In the Name of Allāh, and Allāh is the Greatest."

As for other slaughtered animals, you say:

بِسْمِ اللهِ

"In the Name of Allāh,"

Only, except for the sacrificial animals [*al-Aḍāḥī*][23] and the sacrificial offerings [*al-Hadāyā*],[24] the offerings of the pilgrims. All of them, on the day of *al-ʿĪd* and during the days of *at-Tashrīq*, are slaughtered with:

بِسْمِ اللهِ، وَاللهُ أَكْبَرُ

"In the Name of Allāh, and Allāh is the Greatest,"

Because these are days of *ʿĪd*, days of *Takbīr*.

So be diligent concerning this blessed rite [*Shaʿīrah*],[25] the rite of the sacrifice [*Shaʿīratu-l-Uḍḥiyah*]. The Prophet of Allāh, Ibrāhīm {عَلَيْهِ السَّلَامُ}, wanted to slaughter his son Ismāʿīl because of a vision he saw in a dream.

The dreams of the Prophets are revelation [*Waḥy*]. This is specific to the Prophets: the dreams of the Prophets are revelation. He saw in the dream that he was slaughtering his son Ismāʿīl. So, he took him from Makkah to Miná in order to slaughter him. When he reached the place of slaughter to slaughter him, the ransom [*al-Fidá*] came from Allāh.

Allāh {عَزَّ وَجَلَّ} ransomed him with a tremendous sacrifice [*Dhibḥ ʿAẓīm*].[27] Thus, it became a *Sunnah*. It became a *Sunnah*: *al-Uḍḥiyah* is slaughtered out of gratitude to Allāh, in obedience to Allāh, and in seeking the pleasure of Allāh [*Marḍātu-llāh*]. So do not be miserly toward yourself.

If it is from sheep [*aḍ-Ḍaʾn*], its age must not be less than six months, entering the seventh month. If it is from goats [*al-Maʿz*], its age must not be less than one year, entering the beginning of the second. If it is from cattle [*al-Baqar*], its age must not be less than two years, entering the third. If it is from camels [*al-Ibil*], its age must not be less than five years, entering the sixth.

The phrase "must not be less than" is clear. It does not mean that it is only permissible for the sheep to be six months old. No. That is the minimum. If it is seven, eight, or ten months old, a year, a year and a half, two years, three years, and so on, then there is no harm. This only means that it must not be less than that. As for goats, they must not be less than one year, entering the second.

So be diligent concerning the legally prescribed age [*as-Sinn ash-Sharʿīyah*][28] and freedom from defects [*as-Salāmah mina-l-ʿUyūb*]. The age and the freedom from defects: you have heard about the age, and as for freedom from defects, it means that it must be free from defects.

It has come in the *Ḥadīth*:

أَرْبَعٌ لَا تُجْزِئُ فِي الْأَضَاحِيِّ: الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا، وَالْعَرْجَاءُ الْبَيِّنُ عَرَجُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَجْفَاءُ الَّتِي لَا تُنْقِي

"Four are not valid as sacrificial animals: the one-eyed animal whose one-eyedness is clearly apparent, the lame animal whose lameness is clearly apparent, the sick animal whose sickness is clearly apparent, and the extremely lean animal that has no marrow."

So, the blind animal is even more so. If it limps with both legs, then that is even more so. The sick animal whose sickness is clearly apparent means that the illness is visible upon it and it has become emaciated. The extremely lean animal that has no marrow means that it has no flesh.

إِنَّ اللهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

"Indeed, Allāh is Pure and accepts only that which is pure."

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ

"You will never attain righteousness until you spend from that which you love."

You should choose the good *Uḍḥiyah*, sound and free from defects. This is a righteous deed by which you draw near to Allāh {سُبْحَانَهُ وَتَعَالَىٰ}.

The slaughter has a beginning, an end, and a period between them. Its beginning is when the people have finished the prayer of *ʿĪdu-l-Aḍḥá*, meaning the *ʿĪd* prayer, and it ends with the setting of the sun on the last of the days of *at-Tashrīq*.[29] Thus, the period is four days and three nights.

One may slaughter by night or by day, as an expansiveness from Allāh upon His servants, so that this goodness may be made broad for this *Ummah*.

So, these ten days, O servants of Allāh, are **ten noble days before Allāh**. For this reason, Allāh swore by them in His saying:

وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ

"By the dawn, and by ten nights."

This refers to these ten days, the blessed ten of *Dhu-l-Ḥijjah*. So be diligent in fasting them, may Allāh reward you with good. Whoever is able to fast them from the first day should do so. They begin, for example, as we said, on the coming Wednesday, *in shāʾ Allāh*.

After that, even if Wednesday turns out to be from *Dhu-l-Qaʿdah*, there is no loss in that. You are rewarded for it, *in shāʾ Allāh*. Then continue fasting until it is said that the *ʿĪd* has come. The people will have stood at *ʿArafah* during *al-Ḥajj*. That final day, which is the day of standing at *ʿArafah* [*al-Wuqūf bi-ʿArafah*], you fast it. Fasting it is better than fasting any other day.

It has also come in the *Ḥadīth* that the best of the days of this world is the Day of Sacrifice [*Yawmu-n-Naḥr*], the day of *al-ʿĪd*. This day is the best of the days of this world, and it is the day of the greater pilgrimage [*Yawmu-l-Ḥajj al-Akbar*], as mentioned in the verse. It was called *Yawmu-l-Ḥajj al-Akbar* because most of the rites of *al-Ḥajj* are performed in it.

أَفْضَلُ أَيَّامِ الدُّنْيَا يَوْمُ النَّحْرِ، ثُمَّ يَوْمُ الْقَرِّ

"The best of the days of this world is the Day of Sacrifice, then the Day of Rest."

That is the eleventh day, the day after it. It was called the Day of Rest [*Yawmu-l-Qarr*] because the people settle therein at Miná, meaning the pilgrims. The tenth is followed by the days of *at-Tashrīq*. The days of *at-Tashrīq* are the eleventh, the twelfth, and the thirteenth of the month of *Dhu-l-Ḥijjah*. Fasting them is unlawful, just as fasting the day of *al-ʿĪd* is unlawful.

يَوْمُ الْعِيدِ وَأَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرٍ لِلَّهِ

"The day of al-ʿĪd and the days of at-Tashrīq are days of eating, drinking, and remembering Allāh."

This is how the Prophet ﷺ said it. He did not grant a concession [*Rukhṣah*] for fasting the days of *at-Tashrīq* except to a pilgrim [*Ḥājj*] who is performing *Tamattuʿ* or *Qirān* [two forms of performing *Ḥajj* together with *ʿUmrah*] and cannot find the sacrificial offering [*al-Hady*]. Such a person is granted a concession to fast these three days from the ten, because he must fast ten days: three and seven, when you return. This applies to the one whose family is not present at *al-Masjidu-l-Ḥarām*.

Even the thirteenth day from the days of *at-Tashrīq* is regarded as the first day of *al-Ayyām al-Bīḍ* [the White Days],[30] but it is not fasted. It is not fasted on the basis that it is from *al-Ayyām al-Bīḍ*. In *Dhu-l-Ḥijjah*, *al-Ayyām al-Bīḍ* are only the fourteenth and the fifteenth, two days. If he wishes to fast the seventeenth along with them, or any other day at the end of the month, then he will have fasted three days other than the nine that he already fasted, the nine of *Dhu-l-Ḥijjah*. And if not, then he may fast the

six of *Shawwāl*, for fasting the six of *Shawwāl* and fasting the nine of *Dhu-l-Ḥijjah* are acts of obedience.

فَاسْتَبِقُوا الْخَيْرَاتِ

"So hasten toward all that is good."

سَابِقُوا إِلَىٰ مَغْفِرَةٍ

"Race toward forgiveness."

وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

"And for this let the competitors compete."

These are deeds by which one draws near to Allāh {عَزَّ وَجَلَّ}. While you are alive, a day will come upon you when you will die and your deeds will be cut off.

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

"When the son of Ādam dies, his deeds are cut off except from three: ongoing charity, knowledge from which benefit is taken, or a righteous child who supplicates for him."

Narrated by Muslim, from Abū Hurayrah {رَضِيَ ٱللَّهُ عَنْهُ}.

But now you are alive, so seize the opportunity.

اغْتَنِمْ حَيَاتَكَ قَبْلَ مَوْتِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَشَبَابَكَ قَبْلَ هَرَمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ

"Seize your life before your death, your health before your illness, your free time before your preoccupation, your youth before your old age, and your wealth before your poverty."

You are in this world amid its turnings and reversals.

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

"Every day He is upon some affair."

He provides and enriches; He causes poverty and abasement; He grants honor and life, causes death, and does whatever He wills {سُبْحَانَهُ}. So, take advantage of these righteous deeds. Remember that many people were alive, yet these ten days never came to them except after they had already died, while Allāh has extended your lifespan and your life. So, employ it in goodness. Use all its moments and hours in *Duʿāʾ*, *Dhikr*, *Istighfār*, glorification [*Tasbīḥ*], declaring that none has the right to be worshipped except Allāh [*Tahlīl*], *Takbīr*, *Ṣadaqah*, helping your Muslim brother, and reconciling between your Muslim brothers. Whatever avenues of goodness you are able to pursue, strive in them. Say to yourself: Allāh knows best. Even if you utter this, say: *Allāh knows best whether these ten days will be my final thing, or whether another ten days of Dhu-l-Ḥijjah will come to me while I am still alive. Allāh knows best.*

Indeed, this is the reality. We fasted *Ramaḍān*, and we ask Allāh for acceptance [*Qabūl*], but we do not know whether another *Ramaḍān* will

come to us while we are alive. Allāh knows best. Our lifespans are not in our own hands. You have no control over the affair. The entire affair belongs to Allāh {سُبْحَانَهُ وَتَعَالَىٰ}.

So, urge the people, O listeners. Urge others toward this tremendous good. Inform your relatives. Tomorrow after *al-Maghrib*, you have an opportunity in the mosques, the village mosques, with the microphones, to encourage and exhort people toward righteous deeds and toward receiving the ten days of *Dhu-l-Ḥijjah* with good, righteous, and beneficial deeds. Among them is fasting. Urge them to fast.

Shaykh Ibn Bāz {رَحِمَهُ ٱللَّهُ} said: *"Fasting the ten days of Dhu-l-Ḥijjah is only denied by an ignorant person."* This is as found in his *Majmūʿ Fatāwá*. It falls under the general texts: fasting is among the righteous deeds, and it also falls under the specific *Ḥadīth* stating that he ﷺ used to fast them. And as we said, *al-Muthbit* is given precedence over *an-Nāfī*. So, urge others, men and women alike, because this is a righteous deed.

Some people ask: a person has days from *Ramaḍān* to make up. One questioner says that he has five days from the month of *Ramaḍān* to make up. Should he fast the first five days of the ten as a make-up fast [*Qaḍāʾ*], and the four days after them as a voluntary fast [*Nāfilah*]? He asked: *"Is this better, or should I fast all nine as voluntary fasts?"*

So, I answered him. I said to him: fasting the first five days is an obligatory make-up fast [*Farīḍah Qaḍāʾ*], and the four days after them are voluntary. The *Ḥadīth* is general and includes both obligatory and voluntary deeds:

...مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا

"There are no days in which righteous deeds..."

This is a righteous deed: that he fulfils an obligation due upon him. I told him that fasting those five days as *Qaḍāʾ* is at the level of the obligatory fast [*Ṣawmu-l-Wājib*], and what comes after them as voluntary fasting is at the level of voluntary fasts [*Ṣawmu-n-Nāfilah*]. The reward of the obligatory deed is greater than the reward of the voluntary deed. He may also have combined between the obligation [*Farīḍah*] and the voluntary deed [*Nāfilah*].

So whoever fasts what is due upon him as *Qaḍāʾ*, there is no problem. May Allāh reward him with good. It is still a righteous deed. He has fulfilled an obligation due upon him, and fulfilling the obligation takes precedence over performing a voluntary deed, while the righteous deed is present. What matters is that these days passed over him while he was fasting.

But if they passed over him while he had broken his fast, he would say: *Allāhu-l-Mustaʿān* [Allāh is the One whose aid is sought], I missed a tremendous good. As for when they passed over him while he was fasting, he says: Allāh has multiplied your good. Hasten to fulfil the obligation due upon you. You do not know when you will die.

Among the righteous deeds is the *Ḍuḥá* prayer [*Ṣalātu-ḍ-Ḍuḥá*],[31] may Allāh reward you with good, during these blessed ten days. If one of you sits in the mosque after he has prayed *al-Fajr*, remembering Allāh until the sun rises, then prays *Rakʿatayn* [two prayer units], he will have the like of the reward of a complete, complete, complete *Ḥajj* and *ʿUmrah*. Glad

tidings to the men who pray with the people in the mosque in congregation. You can remain there for the remembrance of Allāh [*Dhikru-llāh*], for reciting the Qurʾān, for *Istighfār*, and for *Tasbīḥ*. It is only about an hour, and then the sun has risen. From after *Ṣalātu-l-Fajr* until sunrise is roughly one hour, and then the sun has risen. Pray two *Rakʿatayn* [two prayer units]. If you pray four, then that is even greater and greater.

As Allāh {سُبْحَانَهُ} says in *al-Ḥadīth al-Qudsī*:

يَا ابْنَ آدَمَ صَلِّ لِي أَرْبَعَ رَكَعَاتٍ فِي أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ

"O son of Ādam, pray four Rakʿāt [prayer units] for Me at the beginning of the day, and I shall suffice you at its end."

Four *Rakʿāt* at the beginning of the day: *Rakʿatayn [two prayer units]*, then you give the *Salām*, then *Rakʿatayn*, then you give the *Salām*. Allāh will suffice you entirely regarding whatever concerns you. You will be under the care of Allāh {سُبْحَانَهُ}. He will suffice you regarding whatever concerns you.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

"Is Allāh not sufficient for His servant?"

He will suffice you regarding whatever concerns you. So be diligent, may Allāh reward you with good. In some places, these ten days pass over them as though they are in *Ramaḍān*. That is, their outward form resembles *Ramaḍān*, in terms of fasting, *Suḥūr*, *Iftār*, and everything else.

Men, women, and young people fast them. This is the tremendous good. This is competing in goodness.

وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

"And for this let the competitors compete."

This is racing toward goodness and toward obedience [*Ṭāʿah*], racing toward goodness and toward obedience. The mosques become filled with people: reciters, those remembering Allāh, those supplicating, those seeking forgiveness, and those praying with the congregation [*al-Jamāʿah*].

Whoever wishes to observe retreat in the mosque [*Iʿtikāf*][32] may do so, for the correct position from the statements of *Ahlu-l-ʿIlm* is that *Iʿtikāf* is legislated throughout the entire year. Rather, it is legislated throughout the entire year. Some of the people of knowledge even hold that if you enter the mosque, even for a *Farīḍah*, together with the regular *Sunnah* prayer [*ar-Rātibah*] before it and the regular *Sunnah* prayer after it, all of which may take half an hour, then if you intend *Iʿtikāf* in your heart, that is better. It is *Iʿtikāf* for half an hour.

Among those who gave preference to this view was Shaykh Ibn Bāz. That is, when you enter the mosque for prayer, intend *Iʿtikāf* for as long as you remain in it: half an hour, an hour, an hour and a half, whatever Allāh decrees for you. Then the reward of *Iʿtikāf* will be written for you for that hour in which you intended it, or which you spent there. Likewise, gatherings of knowledge [*Ḥalaqātu-l-ʿIlm*] are among the righteous deeds, whether you teach or learn. Learning is from the righteous deeds.

So, during the ten, be diligent just as you were diligent in *Ramaḍān*, that you come with many righteous deeds from diverse avenues, so that the record of your deeds may be filled with many, repeated, and varied righteous deeds from numerous gates of goodness. Review what you did during the ten: from one righteous deed to another, to a third, to a fourth, to a tenth, to a twentieth. Many deeds, all of them good: statements, actions, beliefs, dealings with people, and acts of worship. All of them are good, and all of them during the ten, so that these ten days, *in shāʾ Allāh*, may be a witness for you, not against you, with goodness, obedience, and acts of nearness.

As we said, remind yourself that these ten days may not come again after this *Dhu-l-Ḥijjah*. Perhaps the next ten days will not come except after you have already died. So, race toward good.

These righteous deeds are for you. They are yours. Allāh is free of need of them, free of need of us, and free of need of you. Allāh said:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ

"Whoever does righteous deeds, it is for his own soul."

They are for you. Allāh is free of need of them. You are the one who is rewarded, you are the one who benefits, and you are the one who derives benefit from them.

As we said, among the best of your deeds is the shedding of blood, meaning *al-Aḍāḥī*. Whoever is able to offer more than one *Uḍḥiyah*, let him do so: one sacrifice, two sacrifices, three sacrifices, four sacrifices. May Allāh reward him with good.

If he includes his father or mother in the reward, if they have died, then he has included them in the reward. May Allāh increase his goodness. It is on your behalf and on behalf of your father, because he has died. Thus, it becomes a sacrifice for you and for your father. If your mother has died, then it is a sacrifice on your behalf and on her behalf. May Allāh increase your goodness and reward you with good.

If they are alive and living with you, then the basis of the existing sacrifice is that it is on your behalf and on behalf of the people of your household. For example, you slaughter one sacrifice on your behalf and on behalf of the members of your household who are present. However, you are the owner of the sacrifice [*Ṣāḥibu-l-Uḍḥiyah*]. You are the one who does not take anything from your hair or your nails, because you are the one offering the sacrifice [*al-Muḍaḥḥī*]. As for them, even though you have included them in the reward, they do not have a sacrifice from their own wealth. Thus, they may take from their hair and nails during the ten days. They receive only the reward of your having included them. The prohibition of taking from the hair and nails applies specifically to you, not to them. There is no harm if they take from them.

This is unless your son is married, has an independent household, and has a sacrifice that is specifically his own. In that case, it is said to him as it is said to you: do not take anything from your hair or nails once the ten days have entered, until you slaughter your sacrifice, because you have a sacrifice. He takes the same ruling that applies to you.

The son should also be urged, if he is able, to slaughter his sacrifice. He should be encouraged to offer the sacrifice. It is said to him: this is a righteous deed. Do you not see the people of *al-Qāt*, how they spend

wealth upon *al-Qāt*, which is false, useless, corrupt, neither nourishing nor availing against hunger:

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

"It neither nourishes nor avails against hunger."

It is the work of *Shayṭān*. As for these deeds, *al-Aḍāḥī*, they are an act of nearness to Allāh [*Qurbah*], righteous deeds that are tremendous and noble. Through this deed, you draw near to Allāh {سُبْحَانَهُ وَتَعَالَىٰ}.

As we said, it is recommended for the one offering the sacrifice [*al-Muḍaḥḥī*] to slaughter his *Uḍḥiyah* himself. This is by way of recommendation, as the Messenger of Allāh ﷺ did. He used to slaughter his sacrifice himself. But if the one offering the sacrifice appoints someone to slaughter on his behalf, there is no problem. He may eat from it, give charity from it, and gift from it to those whom he wishes to gift. If he wishes to store some of its meat, he may set it aside for other days in the refrigerator. The matter is broad, and all praise is due to Allāh.

If he invites his relatives, may Allāh reward him with good, and feeds his kin and relatives at this blessed table, so that they gather over their food, their hearts are brought together, and the rancor within their breasts departs, then maintaining the ties of kinship [*Ṣilatu-r-Raḥim*][33] is among the greatest acts of nearness to Allāh. So be diligent concerning it, whether during the ten days, during the days of *al-ʿĪd*, or on other days.

Indeed, maintaining the ties of kinship [*Ṣilatu-r-Raḥim*] is among the greatest acts of obedience. It increases lifespan and provision: an increase in provision, an increase in lifespan, and an increase in rewards. Severing

the ties of kinship [*Qaṭīʿatu-r-Raḥim*][34] is one of the major sins [*Kabīrah mina-l-Kabāʾir*]. He ﷺ said:

لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ

"The one who severs the ties of kinship will not enter Paradise."

Agreed upon [*Muttafaqun ʿAlayh*].

And Allāh said:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۝ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ

"So, would you perhaps, if you turned away, cause corruption in the land and sever your ties of kinship? Those are the ones whom Allāh has cursed, so He made them deaf and blinded their sight." (***Sūrah Moḥammad*** 47:22)

So desist, may Allāh reward you with good. Maintain your ties of kinship. Whoever maintains the ties of kinship, Allāh maintains connection with him; and whoever severs them, Allāh severs him. Kinship does not apply only to one's sister. Some people think that kinship is one's sister. One's sister is kin, but kinship [*Raḥim*] is broader than that. Your father is among your kin [*Arḥām*], and your mother is among your kin. Your paternal aunts, paternal uncles, maternal uncles, maternal aunts, brothers, sisters, sons, daughters, grandfathers, grandmothers, all your relatives from your father's side, all your relatives from your mother's side, and all your relatives from your own line, from your children and their children, from your daughters and the children of your daughters, all of these are your kin. So be diligent in maintaining ties with them if

you want Allāh to maintain connection with you. As for whoever severs his kinship, Allāh severs him. Severing your kinship ties is a major sin. Conversely, maintaining your kinship ties is a tremendous righteous deed.

Beware of harming your relatives. Some people harm their relatives, disturb them, and burden them. By Allāh, this is a calamity. This is from the work of *Shayṭān*. Do not harm your relatives, do not harm your neighbors, and do not harm your companions. Be gentle and easy.

الْمُؤْمِنُ هَيِّنٌ لَيِّنٌ

"The believer is gentle and easy."

As has come in the *Ḥadīth*. These days, and these days of *al-ʿĪd*, are an opportunity for you to maintain your ties of kinship, to be dutiful to your fathers and mothers, to show excellence toward your neighbors, and to return injustices [*al-Maẓālim*] and rights to their rightful owners. It is an opportunity. It is *ʿĪd*. Whoever repents, Allāh accepts his repentance.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"Indeed, Allāh loves those who constantly repent and loves those who purify themselves."

Indeed, Allāh and His angels send prayers upon those who take *Suḥūr*. *Allāhu Akbar*. You take *Suḥūr* [breakfast/meal] for the fast.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الْمُتَسَحِّرِينَ

"Indeed, Allāh and His angels send prayers upon those who take Suḥūr."

As has come in the *Ḥadīth*. And the best of people are those who are quickest to break the fast. That is, when the sun has set, one hastens to break the fast.

خَيْرُ النَّاسِ أَعْجَلُهُمْ فِطْرًا

"The best of people are those who are quickest to break the fast."

When the sun has set, he ﷺ said:

لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ

"My Ummah will remain upon goodness so long as they hasten to break the fast."

When the sun has set and this has been verified by its setting, then hasten to break the fast. This indicates that there is tremendous good in you: that you delay *as-Suḥūr* and hasten *al-Ifṭār*. But this does not mean that you delay *as-Suḥūr* until *al-Fajr* has entered and *al-Fajr* has already risen while you are still eating and drinking. This is not permissible. Nor does it mean that you hasten to break the fast before the disk of the sun has set. Verification is necessary, and matters must be placed in their proper positions.

Also, O servants of Allāh, sins become frequent during the days of *al-ʿĪd*, so be attentive to them. The days of *al-ʿĪd* are not days of disobedience. They are days of obedience [*Ṭāʿah*], days of *Dhikr*, and days of *Takbīr*.

Do not forget the unrestricted *Takbīr* [*at-Takbīr al-Muṭlaq*] and the restricted *Takbīr* [*at-Takbīr al-Muqayyad*].[35] As for the unrestricted *Takbīr*, it begins from the first of the ten days. It is unrestricted *Takbīr* for thirteen days: from the first day of the ten until the last of the days of *at-*

Tashrīq, until the setting of the sun on the last of the days of *at-Tashrīq*. The meaning of "unrestricted" is that it is said outside the times immediately following the prayers. This is what unrestricted means: while you are walking, while you are in the shop, while you are in the car, while you are in the market, while you are on the farm, while you are at work, while you are on the rooftops, and while you are in the courtyard. This is unrestricted.

As for the restricted *Takbīr*, it is the *Takbīr* restricted to the aftermath of the prayers [*Adbāru-ṣ-Ṣalawāt*]. It begins from *Fajr* on the Day of *ʿArafah* and ends with *ʿAṣr* on the last of the days of *at-Tashrīq*. This is the *Takbīr* restricted to the aftermath of the prayers. As for unrestricted *Takbīr*, it is unrestricted outside the times of prayer, in the other times. None of it is to be done in a collective voice. Rather, each person makes *Takbīr* individually. When the Imām gives the *Salām* from the prayer, from the *Fajr* prayer on the Day of *ʿArafah* until *ʿAṣr* on the last of the days of *at-Tashrīq*, you give the *Salām*, then they magnify Allāh.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar

Lā Ilāha Illā Allāh

Allāhu Akbar, Allāhu Akbar

Wa li-llāhi-l-Ḥamd

Imām Aḥmad ibn Ḥanbal {رَحِمَهُ ٱللَّهُ} was asked about it, meaning about its evidence, so he said: *"Consensus."* [*al-Ijmāʿ*]. And *al-Ijmāʿ* is considered one of the legal evidences [*al-Adillah ash-Sharʿīyah*].

After you finish the *Takbīr*, you then bring the well-known remembrances [*al-Adhkār*] that are said after the five prayers, after finishing the restricted *Takbīr*. As for the unrestricted *Takbīr*, it is as you have heard: from the first of the ten days, while you are on your way, in your house, in the courtyard, in the shop, in the market, on the farm, in the office, wherever you are, in the factory, you magnify Allāh, each person individually.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar

Lā Ilāha Illā Allāh

Allāhu Akbar, Allāhu Akbar

Wa li-llāhi-l-Ḥamd

You repeat, then repeat, then repeat, with whatever Allāh opens for you. It is one of the rites of the religion [*Shaʿīrah min Shaʿāʾiri-d-Dīn*]. The unrestricted and restricted *Takbīr* are among the rites of *al-ʿĪd*, so revive these *Sunan*.

The people greatest in reward are those who adhere most firmly to the religion. Those greatest in reward, most abundant in reward, and most abundant in recompense are those who perform the most righteous deeds, adhere most firmly to the *Sunnah*, and implement the religion most fully, according to the measure of your deeds.

Some people feel shy when they make *Takbīr*. Glory be to Allāh. The female singer sings and feels no shame, yet when you remember Allāh, you feel shy. O Allāh, make us firm. This shyness is misplaced. You are in obedience [*Ṭāʿah*]. You are engaged in an act of nearness to Allāh

[*Qurbah*]. You are engaged in one of the rites of the religion [*Shaʿīrah min Shaʿāʾiri-d-Dīn*], yet some people neglect it. Do you feel shy when you apply it? You are magnifying Allāh {عَزَّ وَجَلَّ}. Allāh said:

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ

"And mention the Name of Allāh on known days."

The known days [*al-Ayyām al-Maʿlūmāt*] are the days of the ten. And He said:

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ

"And remember Allāh during numbered days."

The numbered days [*al-Ayyām al-Maʿdūdāt*] are the days of *at-Tashrīq*, the three days after the ten. Remember Allāh {عَزَّ وَجَلَّ}. What are you shy of? A righteous deed?

So revive this rite. Perhaps, as we said, Wednesday will be the first of *Dhu-l-Ḥijjah*, and then the unrestricted *Takbīr* begins. Pay attention, so that the unrestricted is not confused with the restricted. You stand and make *Takbīr* after the prayers from the beginning of the ten? No. The *Takbīr* after the prayers is the restricted *Takbīr*. The restricted *Takbīr* begins from the Day of *ʿArafah* until the last of the days of *at-Tashrīq*, five days, restricted only to the aftermath of the prayers and not at other times.

As for the first days, the *Takbīr* is unrestricted, outside the five prayers. *ʿĪdu-l-Fiṭr* also has unrestricted *Takbīr* and does not have restricted *Takbīr*. *ʿĪdu-l-Fiṭr* is as Allāh said:

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

"And so that you complete the prescribed period and magnify Allāh for having guided you, and so that you may give thanks."

ʿĪdu-l-Fiṭr does not have the restricted *Takbīr* after the five prayers. Rather, what it contains is the unrestricted *Takbīr* from the setting of the sun on the last day of *Ramaḍān*. When the sun sets, that night becomes the night of *al-ʿĪd*. The unrestricted *Takbīr* begins from sunset until the people stand for the prayer of *al-ʿĪd*. The Imām arranges them, saying: *"Straighten your rows, straighten your rows."* They straighten the rows and make *Takbīr* for the prayer of *al-ʿĪd*. Then the *Takbīr* of *ʿĪdu-l-Fiṭr* ends.

As for *ʿĪdu-l-Aḍḥá*, however, as we told you, it has thirteen consecutive days of unrestricted *Takbīr*, and five consecutive days of restricted *Takbīr*. This means that those five days contain both restricted and unrestricted *Takbīr*, while the days before them contain only unrestricted *Takbīr*. So revive this, and revive the legislation of the sacrificial animals [*Sharīʿatu-l-Aḍāḥī*].

You know the *ʿAqīqah*[36] for the newborn. A period of time passed in which some people did not know it. They did not know the *ʿAqīqah* for the newborn. Some of them would slaughter in the seventh year of the child's life if he was going to shave the lock of hair on his head, called *al-ʿAyāshah*. They would cut it, and then slaughter an animal. This was done upon innovation [*Bidʿah*] and upon a corrupt belief [*ʿAqīdah Fāsidah*]: for *al-ʿAyāshah*, for the hair.

But this is *ʿAqīqah* on the seventh day, not for the hair. It is gratitude to Allāh for the newborn. If the child is male, two rams are slaughtered. If the child is female, one ram is slaughtered. If it is not possible on the seventh day, then on the fourteenth day. If that is not possible, then on the twenty-first day of the child's life. If that is not possible, then on any day when slaughter becomes possible, out of gratitude to Allāh {سُبْحَانَهُ وَتَعَالَىٰ}. It has no connection to circumcision [*Khitān*], and it has no connection to *al-ʿAyāshah*. It is only gratitude to Allāh {سُبْحَانَهُ}.

Then, when goodness came, knowledge came, and the *Sunnah* came, *Mā shāʾ Allāh*, many people now began implementing the *Sunnah* of *al-ʿAqīqah*. Likewise, with *al-Uḍḥiyah*, some of them used to slaughter the sacrifice before the *ʿĪd* prayer. This is not a sacrifice. What is slaughtered before the prayer is not called an *Uḍḥiyah*. It is merely meat that he has presented to his family. It is not part of the rite [*Nusuk*] in any respect, as has come in the *Ḥadīth*. He must slaughter another in its place, because the sacrifice begins after the *ʿĪd* prayer and continues until sunset on the last of the days of *at-Tashrīq*. It may be slaughtered by day or by night. A man or a woman may slaughter it. What matters is that the slaughterer be a Muslim or a person of the Scripture [*Kitābī*],[37] whether male or female, because the meat slaughtered by the atheists [*al-Mulḥidīn*] and the polytheists [*al-Mushrikīn*] is not lawful. It is forbidden.

The one who undertakes the slaughter must be a Muslim or a *Kitābī*. If a woman performs the slaughter, her slaughtered animal is lawful under this condition: that she be a Muslim woman or a *Kitābīyah* [woman from the people of the Scripture]. And all praise is due to Allāh, we have only Muslim women here, by the favour of Allāh. This is a blessing from Allāh

upon us, in Muslim lands. I only mentioned the ruling to you for benefit. Otherwise, here among us, all praise is due to Allāh, we have Muslim men and Muslim women.

But the one who does not pray must not slaughter. The one who does not pray: do not let him slaughter your sacrifice, whether he is a butcher or merely volunteering. No. Say to him: *"You do not pray. You are a disbeliever."* According to the correct view among the statements of *Ahlu-l-ʿIlm*, the one who abandons the prayer [*Tāriku-ṣ-Ṣalāh*][38] out of negligence is a disbeliever. This is the correct view among the statements of *Ahlu-l-ʿIlm*. If he abandons it out of denial, then he is a disbeliever by agreement; there is no disagreement among *Ahlu-l-ʿIlm* concerning his disbelief if he denies its obligation. The disagreement concerns the one who abandons it out of laziness. There are two views, and the correct view is that he is a disbeliever.

Therefore, the one who does not pray, whether male or female, must not slaughter the sacrifice, nor the *ʿAqīqah*, nor anything else. The one who prays should slaughter. Nor should it be slaughtered by a person who goes to the sorcerers [*as-Saḥarah*] and believes the charlatans [*al-Mushaʿwidhīn*]. This person is a polytheist [*Mushrik*]. It should be slaughtered by a person who knows that the charlatans are upon misguidance, and that believing them is unlawful. So, the point is: make these ten days full of righteous deeds, and make the days of *al-ʿĪd* also full of righteous deeds.

As you know, during the days of *al-ʿĪd*, women are permitted to beat the hand-drum [*ad-Daff*][39] and sing respectable songs. This is a concession [*Rukhṣah*] or a recommended Sunnah. When women gather in a place, in

each village among their people, in a spacious and concealed place, and their voices do not reach men, and they do not go out to where the men are, then it is good if they do this and gather and beat the *Daff*. The *Daff* is open on one side and closed on the other, because the drum [*aṭ-Ṭabl*] is forbidden for men and women alike. The *Ṭabl* is closed on both sides, what is now called *al-Marfaʿ*. This is not permissible. Its name is *aṭ-Ṭabl*. As for the *Daff*, it is open on one side and closed on the other.

This is recommended during weddings and festivals for women specifically: during weddings for women specifically, and during festivals for women specifically. *ʿĪdu-l-Fiṭr* is one day, and *ʿĪdu-l-Aḍḥá* is four days. They may sing respectable and modest songs, with good words. If they do this, the Messenger ﷺ approved it. He ﷺ said:

دَعْهُمَا يَا أَبَا بَكْرٍ

"Leave them, O Abū Bakr."

Abū Bakr {رَضِيَ ٱللَّهُ عَنْهُ} had rebuked the two young girls who were singing in the house of the Messenger of Allāh ﷺ. So he ﷺ said:

دَعْهُمَا يَا أَبَا بَكْرٍ، فَإِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَهَذَا عِيدُنَا؛ لِتَعْلَمَ يَهُودُ أَنَّ فِي دِينِنَا فُسْحَةً

"Leave them, O Abū Bakr, for every people has a festival, and this is our festival, so that the Jews may know that there is spaciousness in our religion."

This day is a day of joy. The Abyssinians used to play with shields and spears, so the Messenger ﷺ went out to them, encouraging them, because

it was the day of *al-ʿĪd*, a day of joy. This is reviving the *Sunnah*, reviving the *Sunnah*. The people of the village may go out to a spacious place after they have prayed, for example, *Ṣalātu-l-ʿAṣr* with the congregation. They go out to play, while the rest watch, just as the Messenger ﷺ watched, even though he was the Messenger of Allāh ﷺ. Those who have energy may play with respectable games: games that do not involve harming people, striking, or injuring your Muslim brother.

Pay attention. Do not apply a *Sunnah* and then fall into something unlawful. Some people come and shove another person, while the other is standing on one leg. He may be injured, fall on his head, or become hurt. If it is something light, there is no problem. The matter is not a matter of harm and trouble. It should be done in the best manner.

We do not imitate the disbelievers who practice boxing. We do not imitate them. He punches him in his face, in his eye, in his stomach, wherever it may be. These people have no legal restraints [*Ḍawābiṭ Sharʿīyah*]. They are disbelievers with no restraints upon which they build. We are Muslims who proceed upon the Book and the *Sunnah*.

So, play must be respectable play, containing no harm and no rancor. The women's play should be respectable, and the women's songs should be respectable. They should not contain verbal prodding against so-and-so or such-and-such woman, nor insinuation in the songs, nor obscene speech. Rather, it should be good speech by way of wholesome recreation for the soul.

They lived through the full month of *Ramaḍān*, fasting its days, standing in prayer during its nights, remembering Allāh, obeying Him, reciting,

and giving charity. Then that day came, the day of *al-ʿĪd*, in which they relieve themselves and enjoy what is lawful on that day. Likewise, with *ʿĪdu-l-Aḍḥá*: the nine days passed over them while they were fasting, standing in prayer, remembering Allāh, supplicating, humbling themselves before Him, giving charity, maintaining ties, and visiting relatives and neighbors. Then the day of *al-ʿĪd* came, along with the three days after it, so they may relax through what Allāh has made lawful for them, with the men in the place of the men and the women in another place. The men have games suited to them, and the children also have games suited to them. The women have matters suited to them, namely songs and beating the hand-drum [*ad-Daff*]. If there are other respectable activities among the women, there is no problem, provided that they do not contain imitation of men and contain nothing that violates proper dignity [*al-Murūʾah*].[40] Respectable ways of play and recreation are unobjectionable, for showing the joy of the day, the joy of *al-ʿĪd*, while maintaining pure hearts and visiting one another, maintaining ties of kinship as you have heard, and visiting neighbors: women with women, and men with men.

What matters is that you make use of the blessed time and put matters in their proper places. As you have heard, no people apply the Prophetic way of life [*as-Sunan an-Nabawīyah*] in their lives except that their rank with Allāh becomes elevated; and no people neglect and waste them except that they are diminished according to the extent of their neglect.

You should follow the scholarly lectures. For every occasion there is an appropriate discourse. You have now learned something of the rulings of the ten days, the rulings of the sacrificial animals [*Aḥkāmu-l-Aḍāḥī*],[41] and

the rulings of the two ʿĪd [*Aḥkāmu-l-ʿĪdayn*], so that the Muslim may be enlightened by the light of the Book and the *Sunnah* and proceed in his days and nights according to the legislation of Allāh [*Sharīʿatu-llāh*], until Allāh is pleased with us.

May Allāh grant everyone success in that which He loves and is pleased with.

And up to here. May Allāh send prayers and peace upon our Prophet Moḥammad, and upon his family.

Endnotes.

1. *Dhu-l-Qaʿdah* {ذُو الْقَعْدَة}. The eleventh month of the Islamic lunar calendar, preceding *Dhu-l-Ḥijjah*.
2. *Dhu-l-Ḥijjah* {ذُو الْحِجَّة}. The twelfth month of the Islamic lunar calendar, in which the major rites of *al-Ḥajj* and ʿĪdu-l-Aḍḥá occur.
3. *Al-Hilāl* {الْهِلَال}. The crescent moon by which the beginning of a lunar month is determined.
4. ʿĪdu-l-Fiṭr {عِيدُ الْفِطْر}. The Islamic festival marking the end of *Ramaḍān*, literally the Festival of Breaking the Fast.
5. ʿĪdu-l-Aḍḥá {عِيدُ الْأَضْحَى}. The Islamic festival connected to sacrifice during *Dhu-l-Ḥijjah*, literally the Festival of Sacrifice.
6. *As-Salaf* {السَّلَف}. The pious predecessors, especially the early generations of Muslims whose understanding of revelation is treated as normative in *Salafī* discourse.
7. *Qiyām* {قِيَام}. Standing in prayer, especially voluntary night prayer.

8. *Ahlu-l-ʿIlm* {أَهْلُ الْعِلْم}. The people of knowledge, meaning qualified scholars and students of sacred Islamic knowledge.

9. *Al-Jamʿ bayna-l-Adillah* {الْجَمْعُ بَيْنَ الْأَدِلَّة}. Reconciling apparently different evidences so that each is preserved according to its proper context and scope.

10. *Al-ʿAllāmah* {الْعَلَّامَة}. A title for a highly learned scholar of exceptional breadth and mastery.

11. *Al-Muthbit* and *an-Nāfī* {الْمُثْبِتُ وَالنَّافِي}. The affirmer and the negator. In legal and *Ḥadīth* reasoning, the report affirming additional knowledge is often given precedence over one that merely negates awareness of it.

12. *Farīḍah* {فَرِيضَة}. An obligatory act in Islamic law.

13. *Nāfilah* {نَافِلَة}. A voluntary act of worship, beyond what is obligatory.

14. *Qurbah* {قُرْبَة}. An act by which one seeks nearness to Allāh.

15. *Jihād* {جِهَاد}. Striving in the path of Allāh. In this passage, the immediate context is martial striving, as indicated by the reference to going out with one's life and wealth.

16. *Ṣadaqah* {صَدَقَة}. Charity, whether obligatory in some contexts or voluntary in others. Here it refers generally to charitable giving.

17. *Dhikr* {ذِكْر}. Remembrance of Allāh through prescribed invocations, praise, recitation, and acts of devotion.

18. *Duʿāʾ* {دُعَاء}. Supplication, invocation, and asking Allāh for benefit or protection.

19. *Ṭalabu-l-ʿIlm* {طَلَبُ الْعِلْم}. Seeking religious knowledge.

20. *al-Uḍḥiyah* {الْأُضْحِيَّة}. The sacrificial animal offered during *ʿĪdu-l-Aḍḥá* and the days of *at-Tashrīq* as an act of worship.

21. *Sunnah Muʾakkadah* {سُنَّةٌ مُؤَكَّدَة}. An emphasized *Sunnah*, meaning a strongly recommended practice regularly maintained by the Prophet ﷺ.

22. *al-Aḍāḥī* {الْأَضَاحِي}. The plural of *Uḍḥiyah*, sacrificial animals offered during *ʿĪdu-l-Aḍḥá*.

23. *al-Hadāyā* {الْهَدَايَا}. Sacrificial offerings connected to the rites of *al-Ḥajj*, especially those offered by pilgrims.

24. *Shaʿīrah* {شَعِيرَة}. A religious rite, symbol, or manifest practice of Islam.

25. *al-Fidá* {الْفِدَى}. Ransom or substitution, referring here to the animal by which Allāh ransomed Ismāʿīl.

26. *Dhibḥ ʿAẓīm* {ذِبْحٌ عَظِيم}. A tremendous sacrifice, the Qurʾānic expression referring to the great animal by which Ismāʿīl was ransomed.

27. *As-Sinn ash-Sharʿīyah* {السِّنُّ الشَّرْعِيَّة}. The legally prescribed age required for a sacrificial animal to be valid.

28. *At-Tashrīq* {التَّشْرِيق}. The days following *ʿĪdu-l-Aḍḥá*, namely the eleventh, twelfth, and thirteenth of *Dhu-l-Ḥijjah*.

29. *Al-Ayyām al-Bīḍ* {الْأَيَّامُ الْبِيض}. The White Days, commonly referring to the thirteenth, fourteenth, and fifteenth of a lunar month, when the moon is bright.

30. *Ṣalātu-ḍ-Ḍuḥá* {صَلَاةُ الضُّحَى}. The forenoon prayer, a voluntary prayer performed after sunrise and before noon.

31. *Iʿtikāf* {اعْتِكَاف}. Seclusion or devotional retreat in the mosque for worship.

32. *Ṣilatu-r-Raḥim* {صِلَةُ الرَّحِم}. Maintaining the ties of kinship through visiting, support, kindness, and fulfilling family rights.

33. *Qaṭīʿatu-r-Raḥim* {قَطِيعَةُ الرَّحِم}. Severing the ties of kinship, a major sin in Islam.

34. *At-Takbīr al-Muṭlaq* and *at-Takbīr al-Muqayyad* {التَّكْبِيرُ الْمُطْلَقُ وَالتَّكْبِيرُ الْمُقَيَّدُ}. The unrestricted and restricted forms of saying *Allāhu Akbar*. The unrestricted form is said generally during its time, while the restricted form is tied to the aftermath of the obligatory prayers.

35. *Al-ʿAqīqah* {الْعَقِيقَة}. The sacrifice offered on behalf of a newborn child as gratitude to Allāh.

36. *Kitābī* {كِتَابِيّ}. A person from the People of the Scripture, namely a Jew or Christian, in the legal context of slaughter and marriage.

37. *Tāriku-ṣ-Ṣalāh* {تَارِكُ الصَّلَاة}. The one who abandons the prayer.

38. *ad-Daff* and *aṭ-Ṭabl* {الدَّفُّ وَالطَّبْلُ}. *ad-Daff* is a hand-drum open on one side; *aṭ-Ṭabl* is a drum closed on both sides.

39. *Al-Murūʾah* {الْمُرُوءَة}. Proper dignity, honorable conduct, and socially recognized moral decency.

40. *Aḥkāmu-l-Aḍāḥī* and *Aḥkāmu-l-ʿĪdayn* {أَحْكَامُ الْأَضَاحِي وَأَحْكَامُ الْعِيدَيْن}. The rulings of sacrificial animals and the rulings of the two Islamic festivals.

41. *Al-Ḥadīth al-Qudsī* [the Sacred *Ḥadīth*] refers to a Prophetic narration in which the Prophet ﷺ conveys a meaning from Allāh. It is distinct from the *Qurʾān*, because the *Qurʾān* is the revealed wording and meaning of Allāh, recited as worship, whereas a *Ḥadīth Qudsī* is transmitted as *Ḥadīth* and is not part of the *Muṣḥaf*.